tectonical art and wisdom of the Divine under* standing,*'/ WOKI /w«v oAc ciStfia, which does do without knowing the reason of what it doth.— •

12. Wherefore, as we did before observe the pre-eminences of nature above human art, so we must here take notice also of the imperfections and defects of it, in which respect it falls short of human art, which are likewise two : and the first of them is this, that though it act artificially for the sake of ends, yet itself doth neither intend those ends, nor understand the reason of that it doth. Nature is not master of that consummate art and wisdom, according to which it acts, but only .a servant to it, and a d nidging executioner of the dictates of it. This difference betwixt nature En. 4.1.. i, ao^ abstract art or wisdom is expressed c. 23. p. 46?. b Plotinus in these word**: «'

art *J &

scryaroi' 01*, &r^«rov /cat TOI^ ev at5r^ cXXa/uTro/icvov XoycJ

r<; oi»ro<; row K«TW, oC/i-r ovttt otct <p!»<Tf(,\ *fMvttv* rt

How doth wisdom difler from that which is called nature? verily in*thiR manner, that wisdom is the first thing, but nature the last and lowest ; for nature is but an image or imitation of wisdom, the last tiling of the soul, which hath the lowest impress of reason shining upon it ; as when a thick piece of wax is thoroughly impressed upon by a seal, that impress, which is clean and distinct in the superior superficies of it, will in the lower side be weak and obscure ; and such is the stamp

* Plotin. Uhro utrum SU'Hat alifjuid agnnt. Eimcatl

ii. lib, til. c*pi
ivii. |K 1 47*